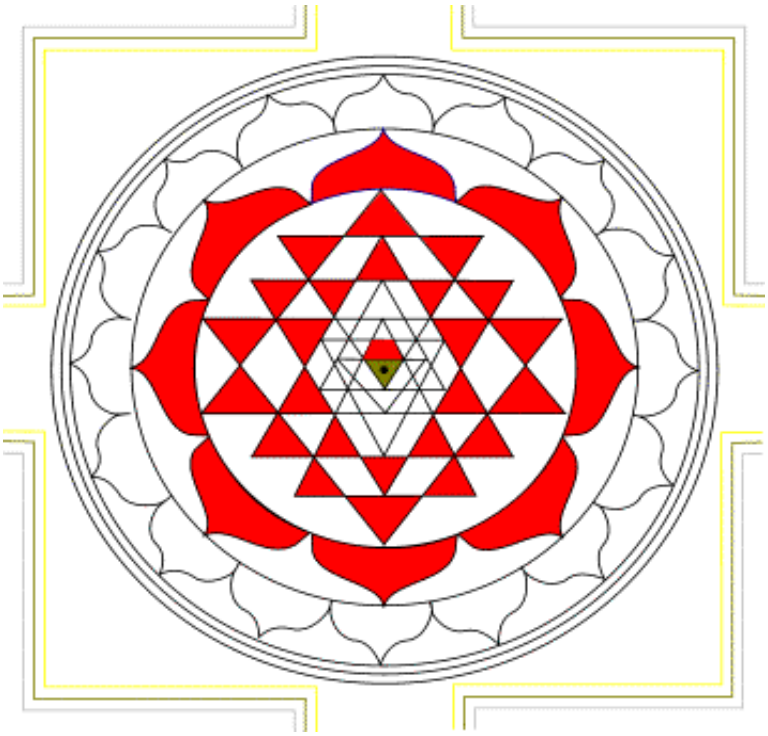

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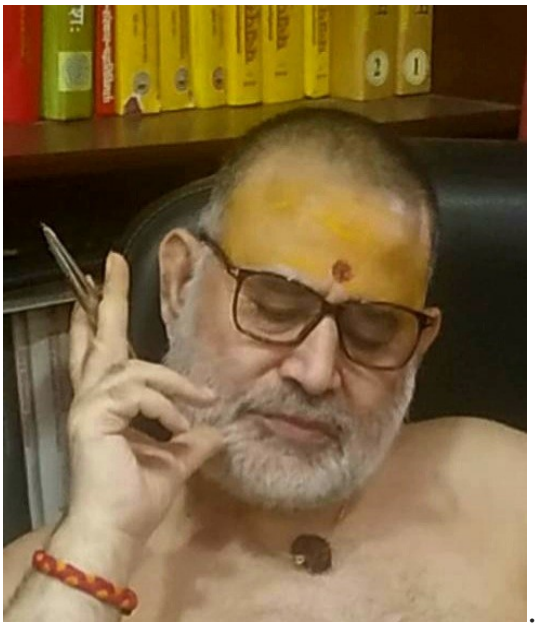

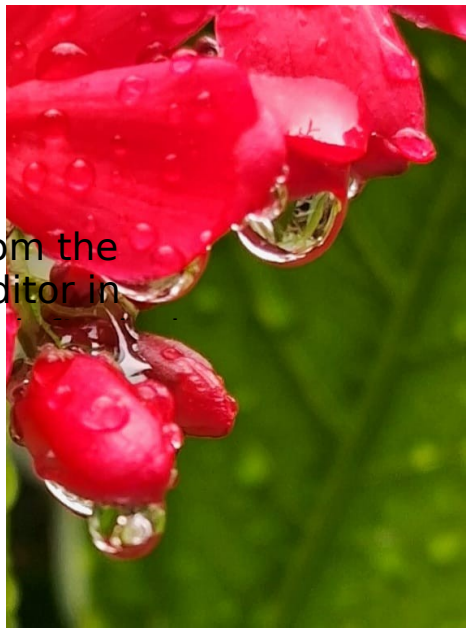

From the Chief Editor's Desk

Release from the tyranny of thanatic drive

In the realm of instincts and intuitions there are only two powers which have been driving humankind and for that matter all sentient beings. The innate urge to achieve the supreme bliss and to eradicate death and deprivation. The former is known as libido drive whereas the latter as Thanatic impulse. These two comprise a total eradication of all miseries and attainment of the supreme bliss. This forms the aim of human existence. In the verbiage of eastern metaphysics emancipation is defined as total eradication of all sufferings and the

attainment of supreme bliss (□□□□□□□□□□ □□□□□□□□ -□□□□□□□□□□□□□□□□□)

Eastern thought is caricatured on the pessimistic evaluation of life; which is why introvert ascetics, renouncers and thinkers form the substratum of eastern society.

"One short sleep past, we wake eternally, and death shall be no more; Death, thou shalt die."
John Donne.
One of the noted metaphysical poets of the west has mocked death in the spirit of an eastern thinker who ascertained that transcending death and mortality was the primary objective of all beings.

Sanatsujatiyam is a small compilation in the Mahabharata which narrates "death" from the view point of an enlightened son of brahma the creator. A wise old man Vidura, who is an erudite scholar of mundane as well as metaphysical learning refrains from confiding the supreme truth about death owing to his low caste disposition. Instead, he invokes Sanatsujat an enlightened soul and asks the blind king Dhitrastra to enquire about death from him.
The gathering is taken aback as Sanatsujat proclaims that there is no such thing as death.
Being oblivious of one's eternal and immortal nature is "death" in a figurative way and persistent recollection of one's essential nature is immortality. From an absolute standpoint sloth- or *pramada* makes a man forget his essentially immortal nature. Being oblivious of one's eternal nature is what I call death says the Sanatsujat otherwise, there is no such thing as death.

Ask for anything else any other boon O! Nachiketa, asks Yama the god of death - except the knowledge of the mystery of death since mortals are not destined to know it and even demigods are diffident about its nature. Nachiketa a boy who was adamant to learn the nature of death replies -O yama who else besides you can enlighten me about the mystery of death ? – I will not accept any other boon except the knowledge of death and how to get over it.
Death being one of the most inevitable and cardinal passage rites there is hardly any thinker who has not philosophised on these lines. There are myriad metaphorical semiotics of death in all cultures. It is one single death that kills everyone or each individual has his own death mused the seer of ***Shatpath Brahman*** and concluded that it is one death that kills everyone, has been killing everyone and will continue killing till the absolute wisdom dawns.
One death kills every one and at the same time each individual has his own death. Is death
far or near asks the novice and the preceptor replies -it is near because it is all pervasive and far since it has not yet taken its toll.

Donne echoes the message of the Upanishads, the enlightened being becomes even the self of death. Immortality in Indian mysticism is defined as the final death, after which the cycle of death and birth ceases . The vedas call it ***atimrityu.*** The fear of death which motivates all sentient beings intuitively doesn't affect an enlightened man so the most important objective of a man is to deliver himself from death by inculcating a discriminatory wisdom which isolates his identification with the perishable and identifies him with his imperishable essential nature.
"We attain our objective through contemplation only " says Adi Shankara in ***Vivekchudamani*** ruling out all other means, thus reflecting over the nature of one's essential nature, transcending the illusory phenomena, through righteous contemplation, yoga and wisdom, lead to immortality. Seating himself in *unmani* or

supra-mental state of awareness - a yogi can dodge death*. Said Gorakhnath.

The inevitable and ubiquitous process of death and dying is not depicted as distinctly elsewhere as in eastern thought. The concept of immortality built on the foundation of dispassion and mysticism remains the final goal of all intelligent human beings. Leading a life courageously under persistent threat of death and deprivation is another concept but ending the tyranny of Thanatos by spiritual wisdom is the ultimate .

In his memoir Raman Maharshi has mentioned that in his preteens, a sudden upsurge of the fear of death overpowered him for many days. To get over this became the only goal of his life. This pursuit led him to the realisation of his immortal nature. The motivation “O god, deliver me from death to immortality *mrityorma amritam* -released boy Raman from the tyranny of Thanatos.

Swami Ramtirth a maths professor turned monk entered a trance on the banks of Bhillangana in Tehri . He skidded, fell into the river and was carried away by the current for many miles. As his body reached the bank, he came out of his trance -an oxymoron flashed in his mind “***Death is inevitable, and I will never die’’***. The innate thanatic phobia how ever serves pragmatic purpose of scaring simpletons into righteousness. One vernacular poet Narayan swami says in one of his couplets “*don’t you forget two things if you want redemption- death and god.”*

Swami Paranand Tirth
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Editorial

Life and death are considered to be the two sides of the same coin. As mortals we are usually given to experience the one side while the other is withheld. Since they are seen as opposite of each other, both cannot be rationally viewed together or felt as one as the same In life we have no idea what death feels like, though it has always been a matter of debate and ruminations for artists, poets and philosophers. For those who want to experience both the states simultaneously there has to be a total paradigm shift. To see death in life, which is relatively easier to explain, one only needs to look around and see how everyday lot of creative ideas, dreams, conscience and will to live and love die a silent death leaving a hollow gaping zombie eyes on a human face.Living on survival mode till the death redeems us from its clutches is as good as having died already or like dragging one's dead body till the time Mahakal comes calling. Yet humans are so designed that they don't see this perpetual death and keep blaming life as a harsh master and yet try to prolong it as much as possible.

Can one stop fearing death and stare it in the eye and see eternal life, the deathless death! In words of Emily Dickinson

"..Because I could not stop for Death
He kindly stopped for me
The Carriage held but
Just ourselves
And Immortality

Explaining the notion we begin with the insightful editorial by our Guru Maharaj, Swami Paranand Tirth ji on the nature of thanatic drive and the possibility of attaining a deathless state "The concept of immortality built on the foundation of dispassion and mysticism remains the final goal of all intelligent human beings. Leading a life courageously under persistent threat of death and deprivation is another concept but ending the tyranny of Thanatos by spiritual wisdom is the ultimate."writes Swamiji.

Next we have translation and exposition of Ist verse of 'Mahakal Stotram',The verse explains the physical appearance of Mahakal, which evokes the feeling of a wrathful entity at first and on gaining closer and deeper understanding can give insight into esoteric semiotics.

Following this we have an erudite article titled 'Faith Healing' by Dr G.L Kaw in which he muses about how both faith in the healer and healing process is mandatory for any system of medicine. The holistic well being and healing of soul is paramount and this he discusses with examples of some mantras from Vedas and Netra Tantra. Coming next we have an interesting academic write-up by Bhoomi Sati on 'Measuring Meditational Trance'where she explores the ways in which the impact of yoga and meditation on brain can be measured scientifically

and hence also be calculated.

Next we have a brief write-up on 'The Science of Shakti' by Varni Paratpar Swarup quoting the verses from 'Shakti Vijnana' and their detailed exposition. The ponderings of Suva, an Indian artist based in Finland titled 'Text-Body' along with creative philosophical excerpts from his blog provide an interesting and engaging insight in a creative mind which problematizes the issues of identity and individuality.

Next up there is translation and exposition on six karikas from Ishwar Pratibhijna Karika by Utpaladeva from the YTA study circle. A brief insight into the online classes conducted by YTA is next which is followed by a passionate poem titled 'Growth-Shiftings' by Prof Ambika Talwar, seeking connection with the other half of the soul

(Kimiya)

A hymn to Buddhist Mahakal -the god of terror and fury

MAHAKALA STOTRAM

Time as an agency of modification in the objective phenomena has been realized through intuitive insight by ancient seers.

Three dimensional time a continually modifying entity is a matter of common place gnosis but time as the absolute conscious entity is realized only by dispassionate yogis –Purusa the presiding deity as the personification of kala is a very old Vedic notion .
All this that existed in the past and all that is going to be in the future is verily the purusa –Purush suktam
This purusa is also the lord of immortality which is nourished by annaam [literally food –esoterically the objectivity]
Bhartrihari has made obeisance to Kala for his incalculable and unpredictable designs which govern humans destiny and fate –
kalay tasmai namah
The All-consuming Kala or Mahakala has been the most dreaded and thus most adored deity of human kind . Prehistoric barbarians dreaded it as death and deprivations as much as we dread now but they sought deliverance from the tyranny of Kala in their own way . Highly contemplative seers with their sophisticated and refined intelligence conceptualized and specified the conceptualization in the form of tantric encryptions and canons.

The god of Time Mahakala responds to prayers and hymns so besides

philosophising its abstract nature in order to transcend the conditioning of three-time dimensions, to attain immortality the aspirant of mediocre or meagre intellectual capabilities can also pray to seek his favours. The semiotic depiction of Mahakal in this hymn is meant to suit the iconological encryptions of various tantric tenets which must be borne in mind as the aspirant propitiates the deity through various offerings hymns or repetition of mystic formulae [mantras]. The semiotic secrets of a necklace of human skull or dagger or a bowl full of blood, tiger skin so on and so far is not to create a bugaboo to scare people and compel them into a particular cult. These are merely certain doctrinal secrets which cannot be conveyed through any other means to the laymen except visual and graphic.To the clergy these are the same abstract postulates which are studied in their canons

Varni Paratpar Swaroop

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I prostrate to mahakala the bestower of all affluence. He is short ,paunchy bearing a bluish hue and adorned with eight celestial serpents etc.

The presiding deity of time or Mahakal is all pervasive and thus an abstract entity . So no actual prostration or obeisance is possible . The esoteric semiotics in thangkas or relics or just the description of a gross entity can be an object of prostration or obeisance . Mahakal owing to his disposition as all destroying and modifying entity is depicted as a furious and wrathful god . The most frightening aspect of lord Krishna in Hindu pantheons is kala only . I am kala I consume the entire universe*[gita 11th]

Mahakal is also the god of essencelessness *nisvabhavata* . There can be no dispassion towards the objects in the exterior phenomena unless their essential nature is shunya . Shunyata or let us say means to shunyata is esoterically described as Mahakal the furious.We shall go into the details while discussing the term conditioned in “existence and non existence “ □□□□□□□□□□□□□□□□□□□ . In Tibetan Buddhism usually affluent and benevolent deities like zambhala (kuber) ,Samantha Bhadra or Manjushri etc are adored for affluence and riches . It is unbecoming of a scary and frightening god like Mahakal to be granting boon of affluence . This prefix (□□□□) all ,before Sampat explains everything . The lord Mahakal doesn’t bestow affluence or riches but “all the affluence’’. Mahapandit Nagarjun in the end of his discursive treatise named vigrah vyavartini says “one who knows shunyata attains everything . Shunyata being the essential nature of the entire phenomena “bestows everything “upon an aspirant who knows shunyata as the essential nature of all sentient beings.Without knowing the shunya or essencelessness one can attain only a fragment of the whole merely Sampat or riches in a relative sense . Only the whole or the complete is blissful what ever is conditioned, fragmented or incomplete is ephemeral or transitory . The Transition of awareness from conditioned and fragmented to the awareness of shunyata can help an aspirant’s mind, pervade the whole or complete in a metaphysical way. This is what has been called as “all the affluence” □□□□□□□□□

All such frightening deities are petite and paunchy. This is a depiction of their all pervasiveness and mastery over other sentient and insentient entities . Batuka a popular aspect of Bhairav is meditated upon as a short five year old boy to depict his being the master of the universal phenomena . Big paunch signifies universe within his belly. There is another arcane method of assimilating the entire objectivity. □□□□□□□□□□□□□□□□□□□□□□ □□□□□ (□□□□□). To devour all objectivity with one’s pure subjective awareness. Natananand Nath in his gloss on Kamakalavilas gives the analogy of a

morsel . A yogi experiences the entire universal phenomena consisting of thirty six elements within himself just as a man experiences a morsel swallowed as within himself.
The attitude that nothing is beyond me or Parahanta the entire universal phenomena is contained within me is the semiotic and esoteric relevance of Mahakal superseding the objective portion of the phenomena . Mahakal supersedes objectivity from Prakash aspect whereas Tara does so from the vimarsha aspect. Tara is also petite plump and lambodar paunchy . Sky blue is another semiotics of all pervasiveness and the eight celestial serpents are almost the same as in Hindu tantra
Anant, also known as Shesh Nag.In hindu theogony the son of Kashyap and Kadru. A great seat of lord Vishnu who sleeps in the milk ocean within his coils as the bed and thousand hoods as the umbrella.
Vasuki, the same genus a younger brother of Anant but a great devotee of Shiva. Lord Shiva wraps Vasuki around his neck all the time
Takshak, the third brother of Anant, a vehement serpent who bit Parikshit and was the cause for Janamjaya’s serpent sacrifice
Saroj
Shankha
Mahapadma
Neel,
Karakotak .
These eight celestial serpents reside in eight quarters of eight direction which again denotes the all pervasiveness of lord Mahakal from a spatial standpoint. The lord Mahakal ornates himself with these eight Nagas is an esoteric way of depicting him as transcending all spatial conditions , To sum up Mahakal is himself a time transcendent entity,his blue complexion denotes his all transcending the objectivity usually comprising five elements in the Hindu pantheon and four in Tibetan Buddhism . The eight Nagas of the eight directions signify his transcendence of the spatial phenomena . Thus Anant or the infinite who transcends time, space and objectivity has been felicitated in the first canto .
(To be cont)

Faith Healing

Dr G.L.Kaw

It is said, “ Faith can move mountains”. Thus, it surely can heal the ailments of humans as well. The conception of the Faith Healing (F. H.) must be as ancient as the human civilization itself. That is why we see the practice of F.H. continues throughout all the cultures, regions, religions or belief systems of the world till today. In this modality of religious prayers or religious rites, use of some paraphernalia like amulets, rings, healing ash, gemstones etc are used to heal the diseases. Another important and rather a violent methodology is used, when it is presumed that the subject is possessed by an evil spirit and is called Exorcism.
The essential and central ingredient of F.H. is the Faith in the treatment provider,but that is true in a lesser or more extent in all other modalities of therapy including the modern, so to say, advanced allopathic one. Jesus Christ is supposed to have cured many sick patients to earn the title of Massiha . About forty such cases are in record, and this tradition came down through his Apostles, priests, pastors and saints to our times. Again it is true of almost all the religions.
Before we dwell upon various modalities of F. H. I may add a diversionary statement about human ailments in general.

1) Many of the physical and mental diseases are self limiting and require only patience and endurance. Therefore, it is evident that many modes of treatment and remedy may take the credit of curing these ailments for no fault of their’s. This phenomenon was observed so widely during the recent epidemic of Covid

19. This is the precise reason, why all along the human history all types of people whether informed or uninformed or even misinformed have dared to enter into the business of healing. This is almost unknown in other professions.

2) Many diseases have which are apparently physical disorders an element of psychological disorder also. Such diseases are called Psycho-somatic diseases. These diseases need some life style changes, some sort of psychotherapy along with some specific medication. Since human psychology is a very complex and not yet fully understood phenomenon, it's disorders may be countered by various unconventional methods also.

3) Faith, as such is a complex psycho-spiritual phenomenon. Man starts early in his life to repose his faith in certain principles, divinities places etc depending upon his environment, psychology and exposure to various other discourses. But faith is universally a human quality which distinguishes us from other living creatures. We often see that the faith in the given modality or the caregiver, or the lack of it determines the outcome to a large extent. Faith in certain places, (pilgrimage centres), or objects like trees or springs etc is also very popular in many cultures and religions. In ancient Egypt and Greece temples of God of Medicines (Asclepius) were situated near springs mainly.

Despite the advances in modern medicine, the demands for alternative therapies like F.H. is also growing. In the so called developed world, where everything is supposed to be tested at scientific altar, the F.H. is as prevelant as anywhere.

In Hinduism, we have an ancient practice of Spritual Healing since time immemorial . It's modalities are mainly Mantra Jap, Yagnas (sacrifices), Yoga, Sacred Vows etc. The purpose and the goal was the healing of the soul. The most popular and effective mantra is supposed to be ***Mahamrityunjaya Mantra*** of Rigveda (7-59-12)., a crest jewel of such Mantras, attributed to saint Vashishta. Here we do not pray or wish for only healing of a malady but immortality of the soul, just a state of deathlessness. The simplest translation of Mahamritunjaya is a prayer to three eyed Shiva who is fragrant and giver of bodily strength, to deliver us from the fear of Death like a ripe fruit detaches itself easily from the tree it grows, and not from Deathlessness. It goes like this,
'***Treyambhakam yejamahe, sugandhim Pushtivardhanam, urvarukameva bhandanan mrityur mokhshiya, maamritat.***'

Another very well known Mantra for healing is from *Netratantra* called *Mrutinjit* or mritunjaya mantra. It is ***' Om (Hom) Jum Sah'***.
These are bheej mantra aksharas (seeds of mantras) and therefore not translatable. Netratantra is one of the authoritative scriptures of Non-dualist Kashmir Shaivism which was compiled around 700AD. Afterwards the renowned Shaivacharya namely Khemraja (1000-1050 AD) wrote a commentary on this treatise called '*Netratantraoddyota*', explaining its practice and profound meaning .Yoga, in Netra Tantra has three levels:

I) Suthula or Gross meaning corporeal, where the goal is to heal the physical body and prevent untimely death—mritunjiya.

II) Sukshama or Subtle . here the goal is to develop the subtle body into a divine one to get free of all

the attachments and their consequent troubles .

III) Para or Supreme, beyond everything, which is realization of Absolute Conciousness usually without a particular method (Anupaya).

It may be mentioned here that the original and ultimate goal of Yoga in our scriptures is the spiritual advancement of an individual to Self Realisation and is not a treatment modality. However, the bodily or physical and mental advantages of it are just a byproduct of the yogic practices or even a side effect- if you will, albeit a positive one. Therefore, what we see the very popular and commercial yoga of our times, which has enchanted the entire globe, is just a method of physical training.

Our traditional Science of Medicine called Ayurveda has at least 2600 years old history. Its conceptions of diseases may seem to be quite unscientific in modern world but its knowledge about medicinal herbs and other modalities of treatment deserve an open minded research and evaluation, which is sadly lacking. Despite its deficiencies , it still has an important place in the therapeutic scenario of our large and diverse country.

After my experience of more than five decades of medical practice , I humbly express that human body is a very complex machinery, which, notwithstanding the amazing advancement of modern science, remains still not fully understood. In fact more we understand the complex working of human body, we realize that a lot more remains unknown.Again this precious divine gift of human body which is bestowed to us mortals after a very long struggle of many other births- at least according to our belief system- has a tremendous capacity to mend its own defects and diseases to a large extent. That is why , all the modalities of healing , including Faith Healing is here to stay.

(Dr G.L Kaw is a retired medical practitioner based in Gandhinagar Gujarat with an avid interest in history, philosophy, classical Sanskrit and Persian literature)

Measusring Meditational Trance

Bhoomi Sati

Meditation is said to help individuals seek a calm, focused, and relaxed state of mind. Various benefits of meditation practices have been established in affective and cognitive processes. There are, nevertheless, a wide range of meditation practices-activities that make up the collection of practices used in the training of positive qualities in the mind and in the developing insight into how the mind-body functions.

Scientifically, such effects can be quantified through the study of brainwaves, or electrical activity in the brain correlating with different states of consciousness. Using various types of

equipment, such as an electroencephalogram (EEG), researchers are able to detect changes in brainwave patterns during meditation. For example, while a person is meditating, certain types of brain waves-theta and delta-will begin to predominate, reflecting deeper relaxation and mental quiet.

Open Monitoring (OM) and Focused Attention (FA) are two popular meditation methods. FA is a technique for improving attention that involves concentrating on a single object or feeling, like breathing. This includes techniques like mantra meditation and Himalayan yoga. On the other hand, OM, which is used in practices such as Zen and Vipassana, entails fostering awareness without focussing on any one thing by non-judgmentally observing thoughts and feelings.

FA improves mental clarity and focus, whereas OM fosters non-reactive awareness and broader attention. Despite the fact that the two strategies overlap, OM provides for a more focused approach. It has been demonstrated that both enhance cognitive conflict resolution, emotion regulation, and attention control (Lippelt et al., 2014; Tang et al., 2015). The aim of transcendental meditation (TM) is to focus on thoughts and sensations aside from distractions by utilising a mantra. On the other hand, loving-kindness (LK) meditation has been connected to enhanced empathy and emotional regulation and encourages compassion, especially towards enemies (Vago & Silbersweig, 2012).

Studies using functional magnetic resonance imaging (fMRI) have demonstrated that different forms of meditation stimulate distinct parts of the brain, such as the anterior cingulate cortex (ACC), insula, and prefrontal cortex (PFC). Notably, various regions are targeted by different meditation approaches. In contrast to open monitoring (OM), focused attention (FA) increases activity and connectivity in the ACC (Lazar et al., 2000; Botvinick et al., 2004; Manna et al., 2010). FA also exhibits a pattern not seen in OM, including increased activity in the right dorsolateral PFC and higher connection to the right insula (D'Esposito, 2007). Furthermore, when doing activities that emphasise internal bodily feelings (introception) as opposed to exterior awareness, both FA and OM exhibit enhanced fMRI signals in the posterior insula (Farb et al., 2013). Moreover, various types of meditation improve communication.

EEG and neurofeedback approaches are widely used by researchers to clinically quantify meditational trance, namely the impact of theta and delta waves. These approaches enable real-time observation and study of brain activity during meditation, providing vital insights into how different states of awareness alter brainwave patterns.

EEG is a non-invasive method for recording electrical impulses from the brain. Certain patterns of brainwaves appear during meditation. 4–8 Hz theta waves are linked to deep relaxation, creative thought, and trance-like states. More advanced phases of meditation tend to feature these waves more prominently. Experienced meditators report seeing delta waves (0.5–4 Hz), which are typically associated with deep sleep, during extended periods of peaceful and healing awareness (Tarrant, 2020).

By providing meditators with real-time feedback on their brainwave activity, neurofeedback expands on EEG. This input, which can be either visual or audible, aids practitioners in controlling their own brain activity. People can achieve a deeper state of meditation by concentrating on raising theta and delta waves while reducing distractions, which are frequently connected to beta waves,

which are linked to active thought. Research indicates that elevating alpha (8–12 Hz) and theta waves while decreasing beta waves promotes mental calmness and concentration (Larios et. al. 2020). Cross-frequency coupling—a term used to describe the dynamic interaction between several brainwave frequencies during meditation—has also been highlighted by recent study. For instance, the way that alpha and theta waves interact during meditation illustrates how to strike a balance between increased awareness and relaxation. This relationship implies that meditation influences not just individual brainwave patterns but also the general synchronisation and communication between many brain areas.

By better understanding how meditation affects brain activity, these techniques help develop more effective meditation techniques that increase mental clarity, relaxation, and self-awareness.

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(Bhoomi Sati is pursuing her Ph.D in Psychology from the Concordia University, Montreal. Even as a research scholar of Psychology she has a bent towards Hindu mysticism and classical Indian music especially Sitar)

The science of Shakti

After vedha and bodhanam as the kundalini reaches the anashrit Shiva the bliss of her union manifests as ‘the elixir of the crown’ which is spontaneous effulgent and fluid and extent like ether. Shakti along with brahma bindu and nada penetrates all twelve plexuses. As she penetrates all chakras she rests in each chakra for a trice.
The aspirant feels quivering in the heart and the root of the palate. This follows by reeling of the head and the vision is drawn within. Each limb is felt as if rotating at their joints and the heart begins to gyrate due to the effect of the flawless Vidya.
An ardent yogi must not dread what follows this process of chakra Vishranti and should rejoice in it while maintaining that the supreme goddess within him is just sporting. She is intoxicated by the mystic elixir and these are all her pranks. This sporting is for redeeming the aspirants by cleansing his three fold taints accumulated through karmas of innumerable past lives.
By the awakening of Para Shakti a yogi severs all this pashas along with impurities of three types. This is called as Bhumika gamanam or attaining the spiritual state.

These descriptions are not merely descriptive narrations but the repetition of the same experience had by the lineage of preceptors. Shakti unlike energy is not just a brute force but a benevolent, omnipotent and omniscient entity who responds to the faith, devotion and docility of an aspirant. This can be understood as a mystic psychosomatic phenomenon as the kundalini arises and heads up along side various chakras. Between the third and fourth chakra lies the threshold of body awareness and the awareness of bodylessness. Another canon on eastern mysticism says that in the seventh gradation of nada the body becomes invisible. This does not seem to refer to vanishing of yogi into thin air but from a subjective standpoint the yogi rises above the identification with the gross body. This is the realm where a yogi feels his body twisting , turning, shaking and quivering.Since Somanandanath describes these as positive signs of the dawning of the divine grace these must not be confused with Antaraya or obstacles of Patanjali. Irregular limbic patterns in this parlance is
due to transition between the states of identification with body and transcendent states. As the divine grace dawns upon the aspirant his shredding the conditioned awareness is signified by such display of gyration etc and the Shakti thus awakened leads the aspirant to subtler realms and back to where it began ie in the muladhara
Sickness, sloth, lethargy, lack of dispassion, confused world view, inability to attain a steadfast experience are the obstacles. These are characterized by irregular limbic movements, disturbed breathing pattern etc

Tungus shaman, detail of an engraving from Witsen's *Noord en Oost Tartarye*, 1785.

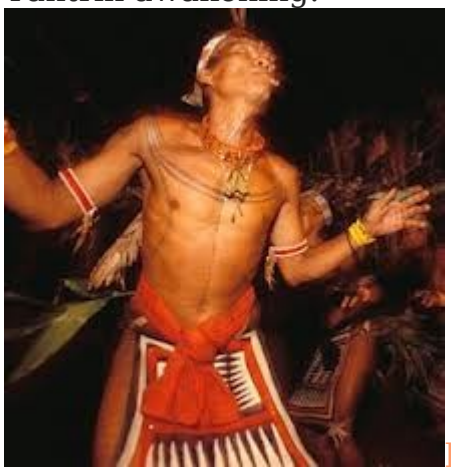
https://www.haleissever.com/post/the-world-is-whirling-hale-i%C5%9Fsever

Such behaviour is frequently observed by a medium as he is possessed by some superhuman entity. This can be understood as as an informal process of chakravishranti in which the medium just undergoes a mystic 'depersonalizing' and is possessed by the tutelage deity who pervades a specific area. Abhinavagupta in his Tantrasar has used this analogy to explain the process of Samavesh or total possession by the all pervasive Shiva. Ghooranam and Kampanam are ubiquitous all over the Himalayas in Eurasia Azarbaijan Mangolia and Kazakistan. Nomadic herdsmen seem to have propagated this tradition which modified with the admixture of various existing native cults.

The Middle Eastern doctors, who are called Kam and Baksı used music and dancing to treat their patients. In Kazakhistan, Kırghizistan, Altai, Mongolia and Siberia, where this treatment with dancing is still being kept, whirling is used. Through the spiritual energy, which is invoked by shoulder and head movements,a state of trance is induced and with that it's possible to acess the necessary information for the treatment of the patient.The Baksis, induced trance and performed they treatment with authentic turkish musical instruments like Kılkopuz, Dombra, Şankopuz, Asatayak and the drum."

https://www.haleissever.com/post/the-world-is-whirling-hale-i%C5%9Fsever

Goors of Himachal, Pashwa of Central Himalaya Cham dancers of Tibet, Zhankris of Nepal, shamans of North East have a striking semblance in the expression of Tantrik awakening.



https://shamanictrancedance.global/the-roots-of-shamanic-trance-dance/

An aspirant of Shakti Vijnanam has well defined and precisely recorded tradition of such movements and trances. Owing to the lapse between the local rendering of such phenomena and the scholastic compilation which is well defined and systematic. The local rites were confined merely to a few gestures signifying the presence of he possessing deity. Somananda the 13th mystic in the tradition of Durvasa has encrypted the process and expression of

arousal of Shakti in certain plexuses. The phenomenon of rotation and gyration along with shivering and quivering are the signs of mother divine redeeming the aspirants.

To be cntd.

Text- Body

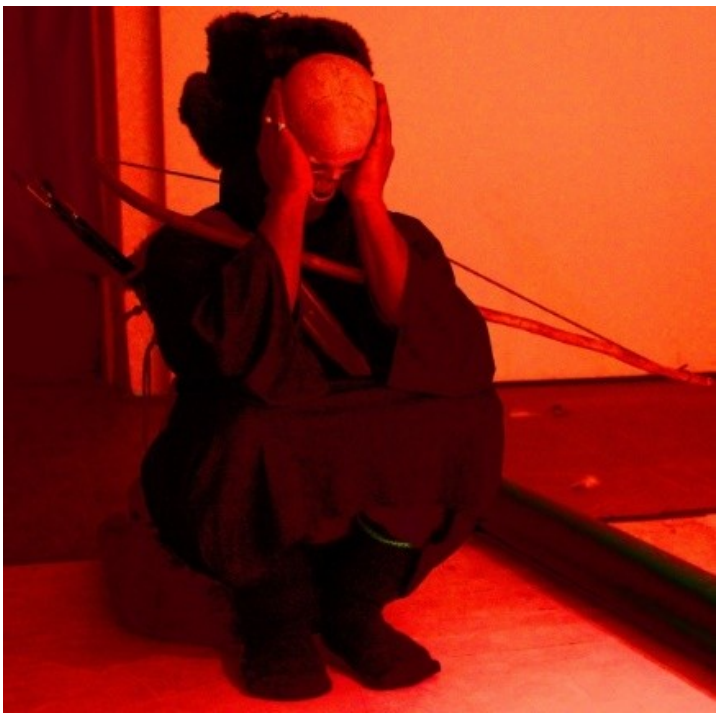
(Perfo Philo Suva)

Working on the pathways of Sound

If I think of language which evolves out of sound, to me it has some acoustic value. To think in words has been always a difficult task for me, when there is a visual

expression. Words need attires like articles, tenses and grammar to support its stand towards an explanation. I am looking for words in my work, which can be authentic like that of proper nouns without specific and related meaning. One possibility can be to form a structure of sound, which can be a difficult process that needs further exploration. In the system of the animistic society sound plays a very important role as emotions and expressions. In their society words with meanings are not authoritative and have no such fundamental influence. They came out with a certain representation of sound through their ceremonial and domestic behaviour, which is difficult to logically analyse but which is experienceable. I am looking for sound through which I can communicate, which itself becomes a word, a language and a source that can help in presenting my own works.

Te



Self in the Skull

A Passage from my manuscript.
MANIFESTATION:
"…There has been not many listeners around. Not many listeners use the mind to distract their listening, few listeners allow their heart to listen. The mind loves to claim that it is free from the situation of being a puppet-ear to the speakers. …
On the other hand not many speakers use complicated vocabularies to lay their eggs of sentences. Not many speakers are in the book of inter-textual pirates as those speakers display their own experience, examples and performativity to form their vocabulary that resonates the heart of the gathered listeners.
Mind loves to dissect, distract, divide, define, damage, dump all that is pulled into it's problematic mechanism. Heart loves to demonstrate, dissolve, donate and deal with solutions. Mind holds the power to break the Heart. Heart makes all effort to renew, remake, reconstruct, renovate, restore, reform, rediscover, reinvent and relishes the evolving senses along with visible and invisible forces of expression.
Mind supports the heart. But only to manipulate with doubts and questions the trust that can add elements of integration. Mind almost becomes monotonous in it's authoritative claim over heart, taking the decision into it's hands. Heart needs to awaken more to realize the fluidity and spontaneous phenomenon of expression, that arises for instance from the flow of mountain spring; that transforms into long distance rivers to communicate with the sea and finally merge into the vast ocean.
Can we participate to recall the differences, understanding the diversity and registering a bridge that can calm down the domination and tormented demeanor of the mind over the Heart?
(Extracts from the manuscript–Manifestation)
…To discover what is covered has always been the tendency of excavators. Excavators are not restricted here as archaeologists, anthropologist or ethnographers. There are the appearance of 'the other' with the notion of excavating numerous phenomenon in the existential and astral world of happenings. At times

the word ‘to reveal’ is protected under the word of excavation. Something gets uncovered, exposed, expressed. ‘I’ sometimes become ‘the other’ when the role of excavation plays upon my searching nibs filled with black ink. ‘The otherness’ is always vulnerable for the term of a rational space to look through. If I am scribing, I am also picking up records and uncovering the expressions that seem to me from the perspective of otherness. The otherness sometimes embodies and at times dissects connective wire of being involved, not knowing that the link is always there in the content and context of selection. What can be a safe way to excavate? Do I have to take precautions? Do I have to be a cautious predator towards the prey? Do I have to submit to the consequence of the uncovered form? If I do submit, is there any harm in doing so? These are all the sets of question which ‘the otherness’ carries to approach the site of action and inaction. ‘I’ transformed into the ‘the other’ is a tricky phenomenon. In this, the constant play of vulnerability reveals like a game of return and serve. Even when I am letting out the words, coming directly from me, becomes ‘the other’ in outlook. All these acknowledgement of something personal fades away when the manuscript is read, performed and reviewed. There is no longer any ownership when constantly a concept of shared world comes forth and then ‘I’ exist no more….

…….I relate to this in my work as layers, found for instance in onions. Each layer smells different, looks different, feels to be different. I accept the layers of acceptance, rejection, possessions, position, sentiments, moods and modes in my being. Layers of ownership that appear like a make-shift stall of goods that are purchased, given, recycled, bartered and banished. I witness as an eye-witness – layers of anima- animus, layers that are bound by void, dissected and adjoined by them. Because layers are not intact as they are destined to peel off or destined to stay dormant undisturbed by curious mind. In this shed of existence I am and all are reconstructed as reactionary beings to formulate and experience the layers of happenings associated with the sense of perception……

(Suva is a multi-disciplinary artist based in Finland since 2009)

Ishwar Pratibhijna Karika

Jnnam cha chidswaroopam chet tadanityam kimatmvat

Athapi jadametasya kathamarth[rakashata 12

Intellect being a sentient entity and therefore bereft of any contact with attributes of objectivity like time and space ,will also prove to be eternal like atman . on the other hand if reason or intellect is insentient how can it experience objects .

Atharthasya yatha roopam dhatte

Budhistathatmanah

Chaitanyamajadasaivam

jadye narth prakashiata 13

the intellect perceives the form of atman same as it cognizes exterior objects. This is due to the induction of sentience pertaining to atman in the intellect therefore the reason or intellect is sentient and not insentient since an insentient entity cannot experience object.

Kriyapi arthasya kayadeh tatatdeshadi jatata

Nanya adrste sapyeka kramikaekasya chochita . 14

Having refuted the knower-ship of atman doer ship is also refuted in these three karikas.Kriya of the body etc is also produced in their respective spaces etc. Action or kriya is not perceivable by the proof of direct observation (pratyaksha) but is based on anumana or predication. The kriya is defined as the result of walking etc.This kriya is multifarious as it pertains to different doers it is not singular either. Since the intuitive insight leading to semblance can't ascertain the singularity of kriya. The doership of Atman is just an imagination .

Tatra tattrasthite tattat bhavatityev drishyate

Nanyat nanyoti sambhandhah karya karan bhavatah 15

Only this much is experienced that consequent action authenticates the preceding one .There is no relationship like kriya and karak or action and the agency of action like in kriya itself .since no other relationship is with any different entity is possible besides the relationship between cause and effect .the atma [if exists] how can be a knower of any object.

Dwistha anekaroopatwat sidhasyanapekshanat

Paratantryadi ayogat cha ten kartapi kalpitah .16

Both types of relations cannot pertain to one atma

Neither can it pertain to each-other's mutual vindication of the two types of relations

Self dependent entities have no relation of the description of dependence therefore the doer ship of atman is also imaginary . Therefore just as knowership is imaginary doership is also imaginary. Up till this

karika the atheists' view point that, "In the absence of doership and knowership how can there be an atma who is the lord of everything ie Sarveshwar.

All that can be experienced is due to the preceding action, the possibility of consequent one observed – owing to the relation of cause and effect there is no other relation anywhere else. The crux is that there is no other relationship between entities besides cause and effect that leads to their disposition of knowing and known.

Questions

A These five karakas describe the doctrine of

1 charvak

2 budhist

3 jain

4 Atheists in general

B Both action and knowledge have been refuted to exist in the atman ,

1.this is the basic of the Buddhist doctrine

2 meant to assert the omniscient and omnipotence of parshiva in the next cantos

3 Buddhist view that there is no atma since the assertion of an omniscient and omnipotent atman based on attributes like doer ship or knowership is consistent

4 All of above

A brief insight in the online classes conducted by YTA

In the Yogtantragama Study Circle we read and discuss many arcance texts in the divine guidance of our Guru Maharaj Swami Paranand Tirth ji. Swamiji reads and explains the metaphysical import of these texts along with conventional commentaries.

Currently we are studying the Prayog Dipika of Prapanchsara Tantra and Brahma Sutra Bhashya of Srikanthacharya with the commentary Shivarkamani Dipika by Appaya Dikshita. While the former text sheds light on the ritual processes of Prapanchsara Tantra, the latter one is a Saivite insight into the Brahma Sutras.

In last few months we have completed the study of Nityasodasikarnava with two commentaries Rjuvimarsini by Sivananda and Artharatnavali by Vidyananda and Prapanchsara Tantra. Though the classes are in sanskrit with a little patience and self study one can immensely benefit from them. Anyone interested to join us may please request Swamiji for the link.

Transformation (Kimiya)

Growth: Shiftings..
Ambika Talwar

We are shapeshifter

I am you- You are me
I am the wish-fulfilling tree
you are the bee
Dance me to the edge

Serpents aim for the apple
baby dragon blesses palm
of awakening heart

We are the shape-shifter
I am you- you are me

Puncture my hip
bleed me till I drip
dance me over the burning edge
Let this curling sky remember
to witness and record
eons of same stories

We are shapeshifter
I am you- we are we
beyond even Devanagari
we panchmukha tree
phantom ships never crash
play me to the end of time
where sails flutter torn singing
in blue wing- what's coming
walk with me beyond the cutting edge
Is anyone out there? Be illumined
where blessings come from
spreading across a willful universe

(Ambika Talwar is an India-born author, poet, wellness consultant, artist, and educator whose vision is to realize her sacred destiny and invite others to brilliance. She has authored *4 Stars and 25 Roses* (poems for her father) and *My Greece: Mirrors & Metamorphoses* about her travels through Greece in 2002.)

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